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in any sense in which a great deal of land has not been "produced" by human labor. The antithesis of God or "Nature" to everything that is done by human effort runs through all Mr. George's arguments. "Socialism in all its phases," he says, "looks on the evils of our civilization as springing from the inadequacy or inharmony of natural relations, which must be artificially organized or improved. In its idea there devolves on the State the necessity of intelligently organizing the industrial relations of men, the construction, as it were, of a great machine, whose complicated parts shall properly work together under the direction of human intelligence. This is the reason why socialism tends towards atheism. Failing to see the order and symmetry of natural law, it fails to recognize God" (p. 92). Mr. George seems to think that the work of human intelligence goes on in spite of God, and is somehow outside "Nature." This, though a very common way of thinking, is very questionable philosophy, and the Pope would hardly approve of it as theology. Mr. George undertakes a hard task when he tries to persuade the head of the Catholic Church that "interest is natural and just," while land-owning is wrong. But he makes a very strong point when he shows that the Pope's argument, "that what is bought with rightful property is rightful property," could be used to justify slave-owning as easily as to justify property in land.

D. G. RITCHIE.

A SUMMER SCHOOL OF ART AND SCIENCE. Programme of Sixth Session, August, 1892. University Hall, Edinburgh.

This interesting educational experiment has now been carried on successfully for five summers, under the direction of Professor Patrick Geddes, in Edinburgh. The general objects aimed at may be gathered from the following extract:

"These Vacation Science Courses, taken separately, broadly correspond to those held in connection with the University Summer Gathering at Chautauqua (U.S.A.), or to those now also established at Oxford and Cambridge. Taken collectively, however, the present scheme of studies departs *in principle* from existing systems of education,—whether in School or University,—though mainly by carrying out more fully changes which are germinating everywhere. A word, therefore, may first be said of Teaching Methods.

"Starting from the familiar idea of working from the concrete to the abstract, from the senses towards the intellect, it is attempted in each subject of study (1) to freshen the student's mind by a wealth of impressions; (2) to introduce him to the advancing literature of the subject; (3) to supply him with the means of summarizing, arranging, and more clearly thinking out these accumulations of observation and reading. Hence, (1) the insistence upon demonstrations, experiment, and field excursions; (2) the introduction in several subjects of the Seminar, which, with its guidance to the world of books and activity in using them, is so marked a strength of the German University; (3) the extended use of graphic methods.

"The student, though first of all freshened as an observer, is regarded not as a receptacle for information, but as a possible producer of independent thought. Hence the examination method, everywhere falling into such merited disrepute, is here definitely abandoned; a keener stimulus, even a more satisfactory test

of progress, being found in accustoming the student to take part in his own education, by attention first to the increase and systematization of his materials, next to the occasional contribution of his best results to the common stock of class notes and summaries, and thence to fuller collaboration with his teacher.

"Passing from the manner to the Matter of Education, it is attempted (1) not merely to offer a series of Special Courses, each of adequate thoroughness, but (2) to keep up as far as possible a parallelism of treatment, and (3) to co-ordinate these parallel courses into a larger whole. Hence the General Course (page 5) addressed to all students, dealing specially with the history of civilization, the historical development of the sciences, their general principles, and mutual relations. The present scheme is, in fact, an attempt to work in theory towards the organization of knowledge, and in practice towards the more rational arrangement of curricula of study.

"The legitimate claim of the man of science is affirmed by the very existence and method of these Courses; yet the corresponding claim of the scholar and humanist that, whatever be the progress of Natural Science, the study of Man must remain supreme, is also recognized: witness that subordination of Biology to Social Science which is a characteristic feature of the present scheme.

"This attempt does not, however, end with the passage from the special sciences to the classification and orchestration of these, nor even with the exposition of their essential harmony and unity: it has to find its due place within an educational synthesis. The question is not simply of the nature of our scientific conceptions, but of the view we take and the use we make of them.

"Education is not merely by and for the sake of thought, but in a still higher degree by and for the sake of action; hence each course of scientific study is not merely related to those dealing with the other sciences, but in even more immediate degree to the corresponding arts of life. Hence the introduction of the Courses associated with Technical Education.

"Each study must thus seek its highest result, not in a mere destructive analysis as of flower or verse, but in a constructive synthesis, it may be a work of art; hence these beginnings of library and museum, of garden or of gallery. The prominence given to the School of Art is thus explained; the study of Landscape and Animal Life being definitely associated with the School of Natural Science, and that of Figure with Anthropology and History, the student thus working for the artist, and the artist for the student. Hence, also; the association of a Course of Literature.

"At this point the highest principle comes into view. Every one recognizes in theory that the efficiency of a scheme of education is tested by its reality for the preparation of life; and upon this alone the present scheme might base its claim for trial, since it seeks to fit the student for some of the higher activities of life by actually sharing them. He is invited to become not a mere passive auditor, but an active collaborator in the development of an incipient college."

The courses of study this year promise to be quite as interesting as those of former sessions. Among those who are to take part in the teaching work are included, besides Professor Geddes himself, Professor Ingram, Professor James Mavor, Professor Prince, Mr. J. A. Thomson, and other well-known lecturers.

J. S. MACKENZIE.